

H. M. Evans

Christian Monthly Review

WEST GORE, N. S., CANADA

Vol. VIII.

MARCH, 1923.

No. 3.

CONTENTS.

	Page
Editorials :	
That Rodney Letter.....	4
Our Associate Editors :	
Walking by Faith.....	5
Our Contributors' Dept. :	
A Race for Life.....	7
Loose the Preachers.....	10
Co-operation of the Detroit Churches...	11
News and Correspondence :	13
Among our Exchanges	21
Obituary.....	27
Acknowledgments.....	27

CHURCH DIRECTORY.

(Charge for Directory Notices per Church, one dollar a year.)

CALGARY.—Church meeting place, 15th Avenue, between 4th and 5th Streets West.

Lord's Day. — Bible Study, 10 a. m.; Breaking of Bread, 11 a. m.; Preaching service, 7.30 p. m.

Wednesday evening — Prayer and praise 8 p. m. Secretary, W. W. Scott.

VICTORIA, B. C.—Church meets at 585 Bolskin Road, Lord's Day, 11 a. m., to commemorate the Lord's Supper.

VANCOUVER, B. C.—Church meets at 502 Hastings St. E. Lord's Day, Bible School 10.15 a. m.; Breaking of Bread 11.00 a. m.; Gospel Service 7.30 p. m.; Wednesday, Bible Study 8 p. m. Sec.-Treas. Arthur F. Summerscales, 6112 Commercial St., S. Vancouver, B. C.

HAMILTON, ONT.—Corner of Cathcart and Wilson Streets. Church meets Lord's Day. Bible Study, 10 a. m. Breaking of Bread, 11 a. m.; Preaching the Gospel, 7 p. m.; Bible Study, Wednesday, 8 p. m.

WOODGREEN, ONT.—Church meets on Lord's Day at 11 a. m. for Bible Study. At 7 p. m. for preaching and worship. S. Whitfield Evangelist.

SMITHVILLE, ONT.—Church meets each Lord's Day at 11 a. m., for worship.

BLACKWELL, ONT.—Church meets in private house on Lord's Day, at 11 a. m. for Bible Study and worship.

BARRIE ISLAND, ONT.—Church meets at home of G. A. Vancise, every Lord's Day at 11 a. m., for worship.

FOREST, ONT.—Church meets in private house on Lord's Day, at 2.30 p. m., for preaching and worship.

ST. CATHERINES ONT.—Church meets on Lord's Day at 10 a. m., for Bible School. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retailack Street, just north of Dewdney Avenue. The Church meets each Lord's Day at 11 a. m. for worship, and at 7 p. m. for preaching. Mr. Cecil Seed, 1555 Garnet St., Secty.-Treas. H. A. Rogers, Evangelist.

JURA, ONT.—Church meets on Lord's Day at 10.30 a. m., for preaching and worship.

MONTREAL, QUE.—Church meets in Y. W. C. A. Rooms, 2094 Park Ave., Montreal. Secretary, P. L. Pratley, 469 Clarke Ave., Westmount, Que. Phone 6200.

Lord's Day.—10 a. m., Bible School; 11 a. m., Breaking of Bread and worship. Gospel preaching 7 p. m., first Lord's Day of each month (present arrangement)

(Continued on page 29.)

Christian Monthly Review.

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D. McDougall, Editor and Publisher.

ASSOCIATE EDITORS:

DR. H. M. EVANS,

S. WHITFIELD,

JOHN M. BRUCE,

DR. O. H. TALLMAN,

J. L. HINES,

C. W. PETCH.

H. A. ROGERS.

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Vol. VIII.

West Gore, N. S., Canada, MARCH, 1923.

No. 3.

OUR PURPOSE.

1. The promotion of unity, on the basis of the New Testament of our Lord and Saviour Jesus Christ, as the only authoritative, infallible, divine and all-sufficient rule of faith and practice, in this the Christian Dispensation.
2. The restoration of the New Testament to its rightful place in our regard, as Christ's law and our only creed.
3. To advocate a return to Apostolic teaching and practise.
4. An abandonment of the creeds, doctrines, commandments and inventions of men.
5. The restoration of the church of Christ, as set forth in the New Testament, as the only true church.
6. To advocate the Faith as set forth in the New Testament as the only true faith.
7. To set forth the way of Salvation as taught by Apostles and Prophets under the last and Great Commission of our Lord and Saviour Jesus Christ.
8. To promote and maintain the worship prescribed in the New Testament in its purity and simplicity—as the only true and acceptable worship of God in the New Institution, the Church of Christ.
9. To disseminate useful instruction and religious intelligence.
10. To promote the development of all Christian graces, activities and service.
11. To defend and maintain the autonomy and independence, under Christ, of the local congregations.
12. The propagation of the Gospel and evangelization of the world.

TRIUMPHANT TRUTH.

Truth never dies. The ages come and go ;
 The mountains wear away; the seas retire;
 Destruction lays earth's mighty cities low;
 And empires, states, and dynasties expire;
 But, caught and handed onward by the wise,
 Truth never dies.

Though unreceived and scoffed at through the years;
 Though made the butt of ridicule and jest;
 Though held aloft for mockery and jeers,
 Denied by those of transient power possessed,
 Insulted by the insolence of lies,
 Truth never dies.

It answers not; it does not take offence,
 But with a mighty silence bides its time;
 As some great cliff that braves the elements,
 And lifts through all the storms its head sublime,
 And never dies.

As rests the Sphinx amid Egyptian sands;
 As loom on high the snowy peak and crest;
 As firm and patient as Gibraltar stands,
 So truth, unwearied, waits the era blest,
 When men shall turn to it with great surprise.
 Truth never dies.

—Anon.

EDITORIAL.

THAT RODNEY LETTER.

In our February number, Bro. L. L. McGill vigorously and well corrects some erroneous ideas and phraseology used in a portion of a letter from a member of a digressive, or formerly digressive church, at Rodney, Ontario. This extract appeared in our last October issue, and Bro. McGill expresses surprise that such an "article" should have been printed in a loyal paper without con-

demnation of the glaring sins recorded in it. Ye editor has likewise a right to be surprised that this opportunity—this responsibility, shared in common by every man in the loyal brotherhood, should have been so long neglected. We are not a one-man or a one-horse arrangement, and one finite creature cannot be expected to exercise all the attributes of the infinite.

Brother McGill calls this extract from a Rodney sister's letter an "article." We regarded it more simply as an item of news, which we believed would be of keen interest to the brotherhood. Chiefly the fact which it revealed, that the digressive, or formerly digressive church at Rodney were then having the labors of a loyal preacher, Mr. Watterworth, whose preaching was being very acceptably received. We understand that a movement for unity has been started among some of the loyal and digressive churches in Ontario, the digressives agreeing for the sake of unity, to lay aside the untaught and controverted things, which cause division, and to work together in the simplicity of Apostolic teaching and practice. This movement is in the right direction. The letter from the sister alluded to revealed this desire on the part of the church at Rodney. And though this letter, perhaps from a young sister, contained some unsound speech, peculiar to digressives, yet it evidenced a wholesome desire for unity in Christ's body, the church. Let us deal gently and kindly with all such, in meekness instructing them in the things that become sound doctrine.

OUR ASSOCIATE EDITORS.

WALKING BY FAITH.

BY J. L. HINES.

"We walk by faith, not by sight." (2 Cor. 5:7.) Faith cometh by hearing and hearing by the word of God." (Rom. 10:17.) "Faith is the assurance of things hoped for, the conviction of things not seen." (A. R. Heb. 11:1.) Then with this beautiful definition of faith, we understand that faith is conviction struck in

the heart (Rom. 10:9, 10) by divine testimony, which assures us of something not seen, but hoped for, because of this testimony. There can be no hope without conviction, nor faith without testimony. After giving this thorough definition of faith, the writer of the Hebrew letter proceeds to give a long list of illustrations to prove this divine philosophy. I wish to notice but one, viz, "By faith Abel offered unto God a more excellent sacrifice than Cain." Here is a positive statement, "by faith*?". How could Abel offer his sacrifice "by faith"? Why, by offering his sacrifice just exactly as God commanded him; otherwise he could not have offered a sacrifice "by faith." If faith cometh by hearing and hearing by the word of God, and Abel offered his sacrifice "by faith," he offered it according to God's word, and if Cain's was rejected, it was rejected because it was not offered "by faith," or as God commanded; therefore, he is called "of the evil one." How is it then? God said the same thing to these boys, viz, "Offer me a sacrifice of the fat of the flock." Otherwise Abel could not have offered "by faith." Abel did as God commanded, was blessed, and called faithful. Cain offered something not commanded, was rejected, and called "of the evil one." He knew he had done wrong for he was unable to look God in the face, whereupon God said, "Why is thy countenance fallen? If thou doest well, shall it not be lifted up? And if thou doest not well, sin coucheth at thy door." "Whatsoever is not of faith is sin." (Rom. 14:23.)

This reasoning may seem to be fallacious to some, but I insist it is both scriptural and logical.

There is one Divine Standard, the Word of God, the Bible. God has through the ages, given a revelation. God has spoken, and from the creation to the death of Christ, all who did as He commanded, were called men of faith and righteous, but the contrary is true of all who disregarded his Word. At the cross the old will was abolished, taken away, and fifty days later the new will came into effect. This new will was delivered by God, to Christ, by Christ, to the apostles who unfolded it to the people, it being confirmed, "by signs and wonders and by manifold powers, and by gifts of the Holy Spirit, according to his own will." (Heb. 2 : 6) This is "the faith" delivered to the saints, (Jude 3) heard, believed and obeyed, and is equivalent to the gospel, (Rom. 1 : 16) the word, the truth (Eph. I : 13) This is God's complete will and testimony through Christ, the promised seed. (Gal. 3rd chapter) "Whosoever goeth onward and abideth not in the teaching of Christ hath not God." (2 John 9) Has God ever commanded his people to practice infant baptism, sprinkling and pouring unmixed water upon anyone? Has he ever commanded his people to vote men in and out of the church, and to practice close communion? Has

he ever commanded instruments of music to be used in connection with the worship in the church? No, he has never commanded any of the things mentioned above. Then the conclusion must follow, all who practice these things are in the class with Cain, for none of these, with many other things, I could mention, are even hinted at, in the New Testament, the revealed will of God through Christ by the Holy Spirit.

To be faithful and righteous, be as Abel, and "walk by faith," which cometh by the Word of God. Baptize believers in water, Mat. 28 : 20, Acts 8 : 38) continue steadfastly in the apostles' doctrine, fellowship, the breaking of bread and prayers, (Acts 2 : 42) lay in store upon the first day of the week (1 Cor. 16 : 1-2) meet upon the first day of the week to break bread, (Acts 20 : 7) sing songs, hymns and spiritual songs, making melody in your hearts to the Lord (Eph. 5 : 18, Col. 3 : 16) and every thing else commanded in God's Word, and you will be called, "a faithful servant" and receive that that is hoped for—eternal life and an eternal home.

OUR CONTRIBUTORS.

A RACE FOR LIFE.

And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whomsoever thou hast in the city, bring them out of the place for we will destroy this place, because the cry of them is waxed great before Jehovah, and Jehovah hath sent me to destroy it. And Lot went out and spake unto his sons-in-law, who married his daughters, and said, up get you out of this place, for Jehovah will destroy the city. But he seemed unto his sons-in-law as one that mocked. And when the morning arose, then the angels hastened Lot, saying, Arise take thy wife, and thy two daughters that are here, lest they be consumed in the iniquity of the city. But he lingered; and the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, Jehovah being merciful unto him, and they brought him forth and set him without the city. And he said, escape for thy life; look not behind thee, neither stay thou in all the plain, escape to the mountain lest thou be consumed. The sun was risen upon the earth when Lot came to Zoar. Then Jehovah rained upon Sodom and Gomorrah brimstone

and fire out of heaven; and he overthrew those cities and all the plain, and all the inhabitants of those cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham got up early in the morning and looked toward Sodom and Gomorrah and beheld, and lo, the smoke of the land went up as the smoke of a furnace. What a word picture God's Word gives us here, this incident in the life of Lot. How vividly each incident is reflected upon our mind, until we can almost imagine ourselves standing with Abraham that fateful morning, viewing the awful destruction of those wicked cities of the plain. Yea surely "The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth."

Let us now make a few comparisons with the Christian race. "And he cried with a mighty voice saying, fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. For by the wine of the wrath of her fornication all the nation are fallen and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness," "And I heard another voice from heaven saying, Come forth my people out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues, for her sins have reached even unto heaven, and God hath remembered her iniquities." Rev. 18, 2-5 "Hast thou here any besides? son-in law, sons and daughters, whomsoever thou hast bring them out of the place." "And he (Jesus) saith unto him, go to thy house unto thy friends and tell them how great things the Lord hath done for thee" Mark 5:19. Bro. and Sister since you by the grace of God, have been cleansed from the defilement of sin, clothed with His righteousness and your mind furnished with the wisdom of God, have you likewise endeavored to break to your loved ones at home the bread of life? If not then haste my brother my sister, to warn them of the danger of lingering on in the sins and pleasures of spiritual Babylon, remember "the night is far spent the day spring is at hand." Jesus is coming for His Own, don't you want your loved ones to be ready to receive Him? or it may be a very dear or valued friend, have you in love sought to lead them to Jesus? it is your task, God requires it at your hand. "But he seemed unto his sons as one that mocked." Yes, we too, in the faithful discharge of our duty will meet with indifference, and perhaps where we least expected it, but take courage Bro. the indifference the world accorded Jesus, paved the way to the cross, and the liberation of you and I from the snares of Satan. Shall the children of God be discouraged by indifference?—not if they are in love with Jesus, not

if they are in sight of the cross. "Then the angels hastened Lot, but,—he lingered." How human, how loath we seem to be to give up the things of the world, the creeds and doctrines of men, and come out from among them. Yes, we linger, in spite of God's many imperative warnings to "TOUCH NO UNCLEAN THING." II Cor. 6 17. But one says, how can we know which are the unclean things? "Whosoever goeth onward and abideth not in the teaching of Christ hath not God, he that abideth in the teaching, the same hath both the Father and the Son." If any one cometh unto you, and bringeth not his teaching, receive him not into your house and give him no greeting" II John 1, 9. Again "ye adulteresses know ye not that the friendship of the world is enmity with God." James 4 4.

"Jehovah being merciful laid hold upon his hand and brought him forth." Yes truly, "The Lord is full of pity and merciful." James 5, 11. Yea, "God dealeth with you as with sons" Heb. 11:7. "Behold the husbandman waited for the precious fruit of the earth, being patient over it until it receive the early and latter rain." James 5, 7. "Look not behind, neither stay thou in all the plain, escape to the mountain." "No man having put his hand to the plow and looking back is fit for the kingdom of God." Luke 9 : 62 "But ye are come to Mount Zion and unto the city of the living God, the heavenly Jerusalem and to innumerable hosts of angels, to the general assembly and church of the first born, who are enrolled in heaven." Heb. 12: 22, 23. "And I saw the dead the great and small standing before the throne; and the books were opened; and another book was opened which is the book of Life; and the dead were judged out of the things which were written in the books ACCORDING TO THEIR WORKS. And death and hades were cast into the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." Rev. 20 : 12, 15. "But his wife looked back" yes only looked back, what was wrong with that poor woman? She was only curious, yes, but—! God had said, "Look not back," flee. Paul exhorts us. "Wherefore leaving the doctrines of the first principles of Christ let us press on." Yes here was the secret of disaster, Lot's wife did not keep pressing on, she started out all right, and pressed on for awhile, but unbelief crept into her heart. She evidently did not believe God would keep His word. "Look not behind lest thou be consumed," so she tempted God, and God's word did not fail, she was consumed in destruction. Yes others too, have tempted God in the past. The children of Israel tempted God in the wilderness, yes, and how many entered into the promised land? just two, who had been faithful, of those who started out from Egypt. "Let us therefore give diligence to enter into that rest, that no man fall

after the same example of disobedience." Heb. 4: 11. Satan finds some mischief still for idle hands to do.

Oswald S. Hodges.

LOOSE THE PREACHERS.

E. G. ROCKLIFF.

God's arrangement for the church and his plan for the work of the church as set forth in the teaching and examples given us in the New Testament is what we should follow now. God has ordained his church the household of God, the pillar and support of the truth (1 Tim. 2:15). The truth is the word or message of God to man, especially now as revealed in the gospel of Christ. As a pillar or the foundation holds up the building so the church of God is holding up the gospel, keeping it in full view of the world.

That this might be accomplished God desires that each member of his household should in his daily life and teaching faithfully represent his message. Also that in each congregation there shall be leaders and teachers (bishops or elders) to take the oversight of the church. And also that faithful men who have the ability to teach should go out and be sent out as preachers or evangelists.

The special work of the evangelist is to carry the gospel into new fields, establish new churches, and put them to working and worshipping as congregations of Christ should. Then, when men develop to the scriptural requirements, to appoint them bishops and deacons for the oversight of the church.

The work of the bishops is to oversee, tend, feed the church in which the Holy Spirit makes them bishops. So the churches are put under their oversight so the preachers can go to other fields with the gospel message. The work of the bishops, the preparation and desire for this work has been neglected in too many places. Too many churches have preachers tied down to them doing the work that the bishops and deacons should be doing. The bishops and deacons should take up the work the Lord has given them to do, and loose the preachers and send them forth, as the church at Antioch sent forth Paul and Barnabas, to the work to which God has called them.

The bishops and deacons should not be mere figure-heads in the church, as they are in too many places, but should be in active service in the work to which the Holy Spirit has appointed them. The inactivity of the bishops and deacons and their willingness to turn their work over to a hired preacher has hindered the sounding forth of the word in many places. Many churches think they have all they can do to support the man they have preaching for

and overseeing them, so they feel excused from sending forth the preachers and supporting them as they go out into new fields or weak places.

Many such churches need to see they are perverting God's plan and hindering the spread and support of the truth. The bishops need to get into their work in the oversight and teaching of the church and send forth the preacher to evangelize in the needy places around them or send him out into some other city, state, or country where the word so much needs to be preached. Thus many preachers who are tied to strong churches, preaching for them, should be loosed and sent forth to the fields white already unto harvest.

If God's plan is thus rightly followed many more preachers will be out in the work, the gospel will be taken to many who have never heard, new churches will be established in many places, and much rejoicing will be caused among those who hear and believe and among the angels of God. And this all can be done with no additional financial cost to the churches, for with the same money they use in supporting the preachers who are tied to them doing the work they ought to be doing themselves they can support the same men as they send them forth to the needy fields.

God's ways are best, his plans will work if we have faith enough to follow his ways and zeal enough to work his plans. May God direct us in the "work of faith and labor of love and patience of hope in our Lord Jesus Christ."

CO-OPERATION OF THE DETROIT CHURCHES.

We are very glad to be able to give to our readers the account of the missionary work of the Detroit churches. Much credit is due Bros. Leslie G. Thomas and J. W. Shepherd for this work. We greatly appreciate such examples.—Ed.

From the instruction given in the Scriptures, it may truly be said that no association of churches or individuals is permissible that presents an organization separate and distinct from the churches of Christ. To do so is to impugn the wisdom of God and to supersede his appointments with inventions of men, but churches may co-operate in spreading the gospel: (1) By two or more churches each communicating with an evangelist when he is laboring in a field that does not sustain him, and supplying his necessities (Eph. 6: 20-21; Phil. 4: 15); (2) Two or more churches may co-operate in sustaining an evangelist by conferring with each other through messengers and each doing a part of the work (2 Cor. 9: 3-5).

When a church sees a work to be done and is not able to do it, it may send a messenger to another church or churches and ask aid in the work, the other churches can respond as to what each can do. There can be no self-perpetuating body save the churches of Christ to collect and disburse funds or direct preachers. That is the work committed by God to the churches themselves and they cannot delegate the work to others. It is legitimate and proper for an individual or a church that sees churches neglecting their duty, or that sees destitute fields that need help to go or send to the churches and stir them up to activity and point them to the fields needing help. When stirred up to duty and pointed to the fields, it is right for them to send help to aid in the work.

After much discussion of the importance of united effort in mission work, a joint meeting was called to meet at Vinewood Avenue in the early part of 1920. At this meeting it was decided that there had been enough talk, and that they should now unite their efforts in aggressive mission work. To this all the congregations represented heartily agreed. Brother Leslie G. Thomas, of Flint, was requested to devote his whole time to the mission field. He accepted and just as soon as he got his business affairs so arranged as to free himself from other responsibilities he entered into the work July 15, 1920.

The churches entering into this co-operative work at Fairview, Hamilton, Boulevard, Vinewood Avenue, and Warren Avenue. It was agreed that the co-operating churches should hold joint meetings monthly so as to keep in touch with the work. At these meetings it is necessary to have a chairman and a secretary so as to conduct them in an orderly manner. Seeing the danger of this growing into an unscriptural organization where authority might be assumed, it was agreed that these should serve for one meeting only, and this course has been followed ever since. The evangelist makes his reports to these meetings which are kept before co-operating churches every Lord's day. In addition to supporting Brother Thomas substantial aid has been given to Pontiac, both among the white and colored people in the city.

Brother Thomas' work has been chiefly at Flint, but he has rendered valuable service at Pontiac, Speaker, Standish, Akron, Bay City, and other places. The work has been so prosperous that it is impossible to answer the calls for work at new places. This shows the results of united effort and co-operation.

Churches in other places should imitate this example. We have here a practical example of what can be done and how to do it. There is no greater work in the world than carrying the messages of salvation out to the lost ones. The Lord is depending on

us to do it. The new Testament gives us the message and the how to send it forth. Churches in this work will rejoice as they see the fruits of their labors.—Harvest Work.

NEWS AND CORRESPONDENCE

Jan. 19th, 1923.

Dear Bro. McDougall :—It seems that I never can get that article for you concerning our mission work in this State. I am sending you a copy of the Harvest Work for March 1922, and on page 4 you will find our report of the work. We will be glad if you will publish this article instead of one *like it* which I promised.

You asked me about the Treasurer. I will try to explain that and you may add this to the article.

The contribution of each congregation is sent out by its own Treasurer. For convenience sake the Treasurer of the Hamilton Boulevard church was selected to receive the contributions from the other Treasurers and send them to the Evangelist. He is not regarded as an official and his work is solely for convenience sake. He receives no salary and even pays the postage that is required to send the contributions to the Evangelist.

With Christian regards to you, I am

Yours most fraternally,

Leslie G. Thomas.

P. O. Box 72, Flint, Michigan.

P. S.—I like your paper fine and want to take it soon.—L. G. T.

West Dobson, B. C.,
Dec. 28th, 1922.

Dear Bro. McDougall :—On my way to Vancouver, I am having a most pleasant voyage to-day on the C. P. R. "S. S. Minto", on the Arrowhead lake. Went aboard last night at 10 and got off about 4 p. m. this afternoon. It is indeed a treat that reminds me of about thirty years ago. I should get to Vancouver to-morrow, and am to begin there on Lord's Day, the 31st.

I wish you brethren to continue to petition "Headquarters" for the glorious work of spreading the pure word of God in this western country.

My soul does yearn when I meet with and talk to people in my travels and see how little they know of our God and of our Saviour Jesus Christ. What responsibilities are ours who have seen the

Light of truth! May God help us to sound out the Gospel of His Son.

I enclose \$1.00 C. M. R. subscription for Bro. Harvey Cooper, Pense, Sask.

Don't miss sending some C. M. R.'s to me at Vancouver, and I will try and get subscribers.

I am sorry indeed to see and know that the C. M. R. receipts are so far short of covering the expenses. Brethren could easily lift the load if they would. May God put it into their hearts to give a lift.

Fraternally yours,

H. A. Rogers.

P. S.—Sort of gigley as we travel.

LOUIS—ROGERS DEBATE.

Steveston, B. C., Feb. 5th, 1923.

Debate between Mr. William Louis (Russelite) and Mr. H. A. Rogers, took place in Brighthouse Hall, Lulu Island, B. C. at 8 o'clock p. m., on January 22nd and 23rd. The debate was signed up for four nights, two hours each night. Two propositions were to be discussed, two nights for each proposition.

First proposition:—The Kingdom of Heaven of Matt. 3:2; 4:17 and 23 etc., was set up on the Day of Pentecost of Acts 2nd chapter.

H. A. Rogers affirms, Wm. Louis denies.

Second proposition:—Resolved, that all there is of Man is mortal.

Wm. Louis affirms, H. A. Rogers denies.

The Hall was well filled with anxious listeners. Bro. Rogers led off with his affirmative speeches in a way which declared his ability to handle the subject in hand, making his arguments, and abundantly proving them with scriptures quoted from memory.

Mr. Louis spent fifteen minutes of his first half hour's speech and had not yet even touched an argument which had been made, nor the issue in hand.

The affirmants moderator, (J. L. Saunders) addressed the Chairman, calling Mr. Louis to the issue in hand. He, Louis, said, "I am coming to it," but he never reached it. The first night, Mr. Louis was called to the subjects two or more times by opponent's moderator, and three times the Chairman advised him to come to the subject and not the affirmant's arguments, but ramble and beat around he would.

The second night, Bro. Rogers, before commencing his first

speech, advised the house that since his moderator's attempts to get his opponent to take up the question in hand the night before were futile, he would not try any more, and that if his disputant would note his arguments in, at all, a fair measure he would be willing to continue the debate for the other two nights; and that if he did not, he (Bro. Rogers) would ask the I. B. S. to get another man from anywhere they wished to take up the discussion stating that he would wait for six days, giving them ample time. Mr. Louis utterly failed to follow, and was so completely snowed under that he used only about ten minutes of his last half hour and sat down. The debate was discontinued, and the I. B. S. have not, as yet, said the next man is ready.

There was not one unpleasant statement made by either disputant, and the debate a victory for the truth's sake.

Bro. Rogers, in his summary speech the second night brought out so many convincing arguments, quoting chapter and verse so rapidly (his opponent said in his following speech, "ladies and gentlemen, I couldn't get half of his argument down") from memory that he claimed the admiration of the almost breathless audience that crowded the Hall.

The arguments were so well arranged and convincingly made, (backed by chapter and verse from the Bible) that all could see that they were invincible and unrefutable. Bro. Rogers is a very able preacher. Russelism is well squashed on the Island.

John Mallory
J. L. Saunders.

Steveston, B. C.,

Feb. 12th, 1923.

The Blundell meeting closed last night. Six weeks ago last night the meeting began. A great change has been wrought during the mentioned time.

Since Bros. J. L. Saunders and J. Mallory have written a report of the Louis-Rogers debate which took place on this Island Jan. 22nd and 23rd, it will not be needful for me to add more save that I was happy to have the privilege of having the encounter with Russelism.

The writer has been here forty-three days and has preached forty-seven sermons. There have been seventeen baptisms as follows: Seven men, eight women, one young lady and one young man, and two men who had been baptized (one by the Baptists and one Christadelphians) took membership.

It has never been the writer's privilege to labor among a better people than live around Blundell. Bros. Saunders and Mallory

are very capable of conducting the meetings and keeping the fires burning.

I have lived in the home of Bro. and Sister Mallory while here, and on the night of February 3rd, (Saturday night) as we had no meeting for that night, I planned to have a good sleep and be ready for Sunday's work, but about 8 o'clock a knock at the door was heard; I was asked to answer the call.

When I opened the door I beheld the verandah and steps filled with standing people who walked in with parcels under arm—this was the first hint I had.

The evening was very pleasantly spent and a bountiful supply of refreshments and candy enjoyed. The writer was presented with a roll of that which helps one thru the world.

I expected to be going back over the Mountains to Saskatchewan this week, but owing to the urgent invitation of the church in Vancouver to conduct a few meetings there, I am remaining for ten days, possibly.

H. A. Rogers.

THE THIEF ON THE CROSS.

Jesus came into the world to shed his blood for sinful man, to suffer the cruellest of deaths and the shame that accompanied it. One of the indignities put upon him was to be put to death with malefactors.

Luke tells us that when they had come to Calvary, they crucified him with malefactors, one on the right hand and the other on the left "And Jesus said, Father forgive them, for they know not what they do."

And one of the thieves in despair cried out to Jesus, "Art not thou the Christ? save thyself and us." But the other rebuked him saying, "Dost thou not even fear God seeing thou art in the same condemnation, and we indeed justly for we receive the due reward of our deeds; but this man hath done nothing amiss."

And he said, "Jesus, remember me when thou comest into thy kingdom."

Christ was yet living and he would do as he wished with what was his own, and we are told that he said, "Today shalt thou be with me in Paradise."

The thief showed a greater faith than even Christ's closest followers. He believed when all others doubted. He had only one opportunity, and to us it seems a poor one, but he seized it and by doing the only thing he could, he gained a place that will one day be coveted by thousands who had greater knowledge and greater opportunities than he.

Christ gave his life for us and we should be willing to do as much as the thief; all that is possible. Christ has left his will, making known to us conditions whereby we may inherit salvation. He has given us opportunities which the thief did not have. Shall we slight them?

Pearl C. Perry.

Steveston, B. C., Jan. 24th, 1923.

Meetings continue. Thirteen men and women were baptized last Saturday night. A glorious harvest of as fine people as live. The debate is over. Instead of having four nights, we had only two. My opponent was so completely engulfed in confusion that he used only about ten minutes of his last half hour and sat down. Russelism fell.

I invited him to get another man to continue the debate, and gave him until next Monday to find his man. More particulars later.

H. A. Rogers.

Weyburn, Sask., Jan. 2nd, 1923.

Christian Monthly Review,
West Gore, N. S.

Dear Sirs:—Please find enclosed the sum of two dollars (\$2.00) which I sent in for my subscription for the C. M. R. I enjoy it very much. Wishing you success.

Yours in Christ,

Mrs. W. R. Brown,
Weyburn, Sask.,
Box 951.

Glencoe, Ontario, Feb. 2nd, 1923.

Christian Monthly Review,
West Gore, N. S.

Dear Bro. MacDougall.—Enclosed find \$1.00 for my subscription to the C. M. R., for 1923. I enjoy reading your paper very much. Wishing you success.

I remain, yours truly,

Gordon Watterworth,
Glencoe, Ont.

Vineland, R. R. 1., Ont. Jan. 26th, 1923.

Dear Bro. McDougall.—Enclosed you will please find postal

note for one dollar for the renewal of the C. M. R. We like your paper very much and wish it every success.

Mrs. Henry Cox.

Six hundred and eighty additions to the churches during October last, and six hundred and five during January, were reported by the Christian Leader. Other additions were reported but members not started.

Vancouver, B. C., Feb. 5th, 1923.

The new church worshipping at Blundell, Lulu Island, B. C., is the direct result of Bro. H. A. Rogers' five weeks meeting.

This meeting was brought about by Bro. and Sister John Mallory. Bro. Mallory is an old Nashville Bible School boy.

Sixteen have been baptized to date. These, with a few scattered members make a congregation of about twenty-five.

The writer has received much encouragement from these splendid sermons. Bro. Rogers certainly knows the Bible and puts all of his power into presenting God's word in a convincing manner.

J. L. Saunders.

GREAT BRITAIN.

Seedtime and Harvest . . . shall not cease, saith the Lord God. This was declared of the world in nature, so in the spiritual realm, the good seed of the kingdom being sown in good ground brings to the sower a harvest. We rejoice as did the disciples of old, in the acceptance of the gospel by those who hear the word, believe it and obey from the heart that which is according to the word of God.

Since our last issue the following additions to the Churches have been reported:

Barnet, 2; Bulwell, Broomhill Road, 2; Cwmaman, after a five weeks' mission, 7; Dennyloanhead, 2; Earlestown, where Bro. Barr is labouring, 1; East Ardsley, 1; Glasgow Coplaw Street, 2; Shawlands, 10; Heanor, 4; Hindley, 3; Hornsey, 1 decided to 'confess' Christ in Baptism; Liversedge, 3; London, Twynholm, 7; Manchester, 5; Newcastle, Staffs, 1; Nelson, 1; Scholes, 1; Swindon, 2; Wrexham, 1.

B. A.

Selkirk, Ontario, Feb. 8th, 1923.

Dear Bro. McDougall:—I want to tell the readers of our paper about the surprise we had Jan. 27th. Sister J. Hoover brought us

a lovely monogram quilt, made by the Sisters of the Church. It is nicely made, with the giver of each one's name on her block. It is all worked with silk floss and it's a beauty. I appreciate their kindness very much. I love the Sisters and shall I say what they did for me were stitches of love, yes, for that is what they are. We can truly sing:

"Blessed be the tie that binds
Our hearts in Christian love
The fellowship of kindred minds
Is like to that above."

Your Sister in hope of heaven,

Mrs. H. M. Evans.

Regina, Sask., March 6th, 1923.

The Blundell meeting closed Feb. 18th. The cause there is in good working order. There were seventeen baptized, and two baptized ones took their stand for the truth, making nineteen additions. These with scattered ones gathered make a congregation of twenty-eight.

The writer began a week's meetings with the Vancouver Church February 18th, and closed Feb. 25th. The preaching in the city was directed for the more part, to the church. The brethren seemed pleased with the stir made among the members.

While holding Blundell meeting I lived in the home of Bro. and Sister John Mallory who came from Carman many years ago.

While holding the meeting in Vancouver I lived in the home of Bro. and Sister J. L. Saunders who came from Carman many years ago also.

My work in B. C. was made pleasant and flavored very much with the courtesy and kindnesses received in both homes. Such goes a long way in helping the preacher to do his best work, and demonstrates the zeal of the hearts aflame with the love of the Lord. Bro. and Sister Saunders' only daughter (Mildred) was one of the seventeen baptized.

Left Vancouver Feb. 28th and began a short meeting here with the Regina Church on Lord's Day. I am enjoying the hospitality of the home of Mr. and Sister S. R. Stevens at present.

H. A. Rogers.

Dear Bro. McDougall:—I enclose, as you see. If you can use it in the C. M. R. I shall be pleased, if not, please drop me a card and I will send you return postage. We are having fairly good

meetings in East Toronto and are preparing to build a new meeting house.

I wish you every success, and will send you some cash on subscription soon.

Faternally yours,

M. Watterworth.

I trust that you are well, and that this will be the most successful year for the Review.

Most sincerely,

C. G. McPhee.

Bremen, Ind., Feb. 27th, 1923.

Mr. D. McDougall:—The copy of January C. M. R. just arrived, and with this new year I know the renewal is due. May the paper receive a hearty welcome wherever it may go.

\$1.00 for renewal, the other where it may be used to do good for the paper.

Yours in the Faith,

Mrs. Wm. Morrison,

Bremen, Ind., U. S. A.

THE AIM OF THE CHURCH OF CHRIST.

1. To exalt Jesus, as both Lord and Christ; as head of the church which is His body, "that in all things He might have the preeminence."

2. To return to the faith, the ordinances, and the Life of the church of the New Testament; accepting the Word of God as their only authority for what they do and teach.

3. To turn sinners to Christ according to the teachings and practice of the apostles; answering the query, "What must I do to be saved?" in the very words of the Holy Spirit as recorded in the New Testament.

4. To make faith in Jesus, as expressed in obedience to His will, the only condition of fellowship.

5. To wear no names but those given by Jesus and the Holy Spirit. "If ye abide in My word, then are ye truly My disciples" (John 8:31). "The disciples were called Christians first in Antioch." (Acts 11:26.)

6. To live, daily growing in grace and the knowledge of the

truth; cultivating brotherly love; and living "soberly and righteously and godly in this present world."

7. To give effect to the Saviour's prayer, "That they all may be one," by "giving diligence to keep the unity of the Spirit in the bond of peace" and by holding fast "the confession of our hope" firm unto the end.

AMONG OUR EXCHANGES.

THE RIGHT USE OF RICHES.

(By F. W. Smith.)

"He that trusteth in his riches shall fall." (Prov. 11:28.)

Riches, within themselves, are harmless, without any moral qualities whatever, and it depends altogether upon the use made of riches by the possessor as to whether or not they are dangerous.

Riches may become either a blessing or a curse to those who possess them, and it is entirely with the owner as to which result follows.

When wealth is concentrated to the betterment of mankind, to the development of the natural resources of the country for the common good of all the citizens, and freely used to extend the kingdom of God in the earth, it becomes an untold blessing.

But if wealth is hoarded by its possessor simply for the sake of having it, then it becomes an idol enthroned in the heart of him or her in which he or she trusts, and the text says of such that they "shall fall"—meaning by this, lost forevermore. Hence, in this way riches become a dangerous thing, and against such danger both the Old and New Testaments warn the children of God.

This is not, however, the only way by far that riches become a dangerous thing. The churches of Christ are liable to lay, and in many instances have laid, too much stress upon money in the conversion of the world, and out of this misconception of the value and right use of money as related to the kingdom of God have come into existence human societies for the centralization of money as a guarantee of stipulated salaries to evangelists, which has greatly tended to commercialize and professionalize the ministry of the word.

Men are now, as never before, looking upon the gospel ministry as simply a profession among professions, regulated and controlled by money just as all other callings, and whichever one of these professions offer the greatest inducement in dollars and cents becomes the more preferable.

Because of this commercialized conception of the gospel ministry there is a dearth of preachers among all the religious bodies, and the complaint has become quite general that men are deserting the pulpit for more lucrative callings.

It is a question of very serious import as to whether the colleges and schools in which young men are prepared for the ministry are having instilled into them the spirit of self-denial and self-sacrifice so essential to a willingness to endure hardness as good soldiers of Jesus Christ.

This impression is made by the fact that so soon as these young men leave the schools and colleges they begin to look around for a church with which to locate on a good salary, instead of going into the highways and hedges to preach the gospel.

But this is not altogether the fault of these young brethren, for the churches, instead of sending these young men into the waste places and supporting them, are actually on the lookout for them to come and preach to them. Now, what is the trouble with the churches, that these young preachers are not thus sent into destitute fields? Is it the lack of money with which to sustain them? We cannot so plead, but must be forced to confess that we are not willing to give up our wealth for that purpose; hence the danger of having it.—From Gospel Advocate.

Father Bernard Vaughan was travelling in a train and an occupant of his carriage began making offensive remarks about the clergy. Father Vaughan said nothing, reserving his one remark for the parting. The parting occurred a few stations farther on, when the man alighted. Father Vaughan popped his head out of the window and called out :

"You've left something behind."

"What is it?" cried the man hurrying back into the carriage.

"A very unpleasant impression," came the retort.

And the smile was on the face of Father Vaughan.

L'Exode.—We have been pleased to receive the second number of L'Exode which is being circulated in the interests of New Testament Christianity by M. Hautefeuille in Paris. It is excellently edited.—Bible Advocate, Eng.

A nation-wide newspaper revival of Bible reading is now going on all over this country, regardless of sect, creed or faith. A universal reading of the Bible is bound to make for better citizenship, is bound to make for a plainer, stronger, simpler mode of

speech in daily life, and a higher standard of ethics in the dealings of men. A return to Bible reading in these stressful times of world disturbance is needed as never before in our history and is bound to add to the moral and mental equipoise of this entire nation.—Halifax Daily Evening Echo.

EXCUSES THAT DO NOT EXCUSE.

From the time of our early records the tares have been growing with and among the wheat, but the wheat does not refuse to grow because of the tares.

Strange as it may seem, we have some choice wheat to-day that will not go to meeting because some tares may be on the front seat. Selah.

However, some of this bearded grain would not turn down an invitation to a big turkey dinner or a picnic lunch just because a few stray stalks of darnel might be present. It seems that many of us fail to remember that there was a Ham in the ark—Tares in the wheat—Bad fish in the net—yea, even a Judas among the twelve. Evil always goes with or follows the good, and a counterfeit is the very best kind of an argument that the genuine is somewhere near by.

The good wheat was not seriously disturbed by the tares—the good fish did not jump out of the net when the bad ones got in—the sons of God did not leave the assembly when the devil "joined in on the chorus"—why should the salt of the earth at the present time lose its savour because of evil men living wickedly? Better look for another excuse, my brother.—H. H. Adamson.

No question of more vital consequence confronts parents than the providing of proper environment for their children. This means not only making home life as nearly ideal as possible, but also safeguarding their social and school life. All good parents feel that all vicious and immoral associations must be strictly prohibited, and everything done that is possible to make the prohibition effective. Why not use the same good judgment in providing your child's educational privileges? I cannot see how Christian parents think they can afford to send their children to the public schools when possible to send them where all the teachers are Christians and where the Bible is taught, and where every possible effort is made to increase respect for the Bible and the church. I know public schools are free and private schools must charge tuition. But can Christians afford to hesitate because of a little expense, when it is a question of Bible influence? If your child can get an education

under such influences that will deepen his respect for the Bible and might as a result sometime become a faithful Christian and be saved, would not the money be well spent? You might save a few dollars by sending your child to the public schools, and might also have it sent home with no respect for the church or Bible and in a downward course that would mean eternal damnation. Would not that be too much to give for a few dollars? Every dollar spent to safeguard your child in morals and respect for God is the best money you can spend in education. Any other choice is like Lot's. The only reason for Christian parents not putting their children in such schools is the absolute inability to meet the expenses. Thousands of Christian parents spend large sums in special schools and colleges to prepare their children for positions to make money. Like Lot of old, they are looking for a "plain that is well watered." That alone is held up as "the" motive for an education. The best position for which children can be prepared is a place in God's church on earth, which through faithfulness means heaven at last. Any sacrifice or expense that looks in that direction or may be conducive to that result is not too much to pay. The child's soul is worth it.—J. T. Hinds, in G. Advocate.

DICKENS AND THE BIBLE.

Charles Dickens wrote to his son on going to college as follows: "You know that you have never been hampered with religious forms of restraint and that with mere unmeaning forms I have no sympathy.

"But I most strongly and affectionately impress upon you the priceless value of the New Testament, and the study of that book as the one unfailing guide in life.

"Deeply respecting it, and bowing down before the character of our Saviour, as separated from the vain constructions and conventions of men, you cannot go very wrong, and will always preserve at heart a true spirit of veneration and humility."

The great novelist thus voices the opinion of many parents and those older people whose interest in some younger friend has caused a desire to make that friend a gift of lasting good and of everlasting pleasure.

Bristol and Peace.—A demonstration will be held in Bristol next Monday in Colston Hall. The Archbishop of York and Dr. Jowett will speak.

Cambridge Mission.—Cambridge University is preparing for a big mission next term in which Free Churchmen and Anglicans will co-operate.—Letting down the bars, Ed.

THE WAY TO THE PIT.

As a young man was entering the door of a theatre he heard one of the ushers say: "This is the way to the pit." He knew that he meant the part of the opera house which is called by that name. But it started a serious train of thought in his mind. "This is the way to the pit, for it destroys my relish for the house of prayer. This is the way to the pit, for it makes me neglect my Bible and my daily prayers. This is the way to the pit, for it banishes all seriousness which the preaching of the Gospel has awakened. This is the way to the pit, for it brings me into evil associations. This is the way to the pit, for I hear words and witness sights which leave the picture of their impurity stamped upon my soul so that I cannot efface them, and they fester and breed corruption. This is the way to the pit, but I will be found no more entering at its door." The young man was so impressed by the words that he forsook the theatre and became a humble follower of Jesus. Would that every young man and woman who visits such places of amusement would receive similar warning and not enter these gilded palaces of sin.

Woman needs no eulogist; she speaks for herself.

One way to forget other people's faults is to remember your own.

It is not what we read, but what we remember that makes us learned. It is not what we intend, but what we do that makes us useful. It is not a few faint wishes, but a lifelong struggle that makes us valiant.—H. W. Beecher.

THE BIBLE.

This Bible—this miraculous Bible—this Book of All Books—luminous with the light that dwelleth not on land or sea—this noblest and most beautiful Thing in all the world—what is it—whence cometh it—what means it?

It has made and unmade Nations. It has uprooted Kingdoms and Empires. It has diverted the mighty tides of History. It has crumpled ancient Faiths and Superstitions. Because of it fell Pagan Rome. The antique Systems of India and the Far East have bowed their heads to its enlightened sway.

China and the Orient now first awaken from their sleep of

thrice a thousand years, and follow their sister nations of the Occident—whose feet are guided by one sole lamp—the sacred flame of which was kindled by the inspired Hebrew Prophets, and fed for all time by the Lord and Master of the Golden Rule.

Only ignorance scoffs at the Bible ! The greatest rulers—the greatest statesmen—the greatest scholars—writers—orators—scientists—soldiers—and the untold millions of Common People, whose collective genius outweighs them all—have thrilled to its Divine Wisdom.

Its lyrics of unfathomable tenderness—its orations of compelling potency—its contemplative prose of preternatural grandeur—have never been equalled. Its emotional depths and its intellectual heights make it the one and the only Book of Books, vouchsafed for the guidance of mankind throughout the ages.—Evening Echo.

The most elaborate worship is but an insult to God when offered by those who have no mind to conform to his demands.

PREPARE.

We must prepare. We must not be too much for singing, "Take me as I am." Unless we are doing our best God would not want us as we are. Let us make the needed improvement. Let us grow in grace and knowledge of our Lord Jesus Christ, the 'Rock of Ages.' Blessed are the dead who die in the Lord," for they have prepared to meet their God. Thaddeus S. Hentson.

BAD HEALTH !

Some church folks have "heart trouble," (they don't love as brethren.) Some are troubled with "difficult breathing," (prayer is irksome and comes hard.) Some have a "coated tongue," no relish for spiritual food.) Some have "low temperature," (no spiritual zeal.) So many have "general debility," (just simply no account for anything.) Oh, it's awful to be sick.

WHAT SHALL we DO ?

Live more out of doors and take exercise for the Lord in the open vineyard. Practice deep breathing by praying a little more. Seek good, wholesome food by careful study of the word of God—the bread of heaven. Faithfully take the medicine prescribed by the Great Physician.—H. H. Adamson.

OBITUARY.

Estevan, Sask., March 7th, 1923.

The writer was called here to conduct the funeral of little Arnold Tromberg, who died Feb. 27th as the result of falling into some hot water. Arnold was the 4 year old son of Bro. and Sister M. M. Tromberg, and leaves to mourn his death, besides father and mother, a brother and two sisters. The services took place at 10 a. m. March 3rd, at the Church meeting house and the remains were taken to the Estevan cemetery. Arnold was a very bright, sociable lad and bore his last sufferings patiently and cheerfully. He was loved by every one and is missed by all. However, our loss is his gain.

There's a place at the Father's right hand,
Eternal and blissful and sweet,
Where beloved may even now stand,
In peace near the crucified feet.

Hope on in this dark world of sin,
The suffering one doth now rest,
To the joys of the safe entered in,
Everlasting and wondrous and blessed.

"We sorrow not as the rest, who have no hope", for "to such belongeth the kingdom."

Yours fraternally,

L. L. McGill.

ACKNOWLEDGMENTS.

For H. A. Rogers, Western Missions—
By College Hill Church of Christ, West Gore\$10.00

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For H. A. Rogers, by College Hill Church	10.00

When we are united in one great purpose to glorify God, our little pet desires melt away, and instead of strife and division and failure, we have peace, harmony, beauty and success---T.Q.Martin.

CHURCH DIRECTORY—Continued from page 2.

WEST GORE, N. S.—Church meets for worship and edification at 10.30 a. m. Bible Study and Worship at 7.30 p. m. D. McDougall, Elder, W. H. Bruggess. Clerk.

BROOKLANDS.—Lord's Day. 3 p. m. Sunday School.

CARMAN, MAN.—Church meets on Lord's Day at 10 a. m. for Bible School. At 11 a. m. for worship. At 7 p. m. for Gospel preaching. Wednesday 8 p. m., Bible Study.

JORDAN, ONT.—Church meets on Lord's Day, at 10 a. m., for Bible School. At 11 a. m., for Worship. O. E. Tallman, Evangelist.

CLACHAN, ONT.—Church meets at 2 p. m., on Lord's Day, for Bible Study. 3 p. m., for preaching and worship. S. Whitfield, Evangelist.

TINTERN, ONT.—Church meets each Lord's Day at 11 a. m. for worship.

BEAMSVILLE, ONT. Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for worship. At 7 p. m. for preaching. Wednesday at 8 p. m., Bible Study. L. J. Keffer, Minister.

MEAFORD, ONT.—Church meets on Lord's Day at 10 a. m. for Bible Study. At 11 a. m. for Worship; at 11.45 a. m. and 7 p. m. for preaching; Monday 8 p. m. for Bible Study. Wednesday at 8 p. m., for Prayer and Bible Study. First Lord's Day in each month Business Meeting at 8 p. m. C. G. McPhee, Minister and Evangelist.

THORNBURY.—Church at Thornbury meets in the home of W. A. Whitfield, Lord's Day at 10 a. m. for Bible Class, and 11 a. m. for Communion; also every Tuesday at 8 p. m. for Bible Study. J. L. Hines, teacher for Tuesday evenings.

KIRKWOOD ALGOMA, near Thessalon.—Bible Class Lord's Day at 1.30 p. m. Preaching and Breaking Bread at 2.30 p. m. T. W. Bailey, Evangelist.

MCRORIE, SASK.—Church meets in Monmawala School-house, at 3 p. m. each Lord's Day. T. W. Banting, Sec.-Treas.

GLENORA, MAN.—Church meets in the Private House of Bro. C. Johnson, on Lord's Day at 3 p. m. for Worship and Breaking of Bread, Sec., Bro. W. W. Adams.

TORONTO (FERN AVENUE) Lord's Day services.—Bible School 9.45 a. m. Meeting for Worship 11 a. m. Preaching of the Gospel 7 p. m. Wednesday 8 p. m., Meeting for Prayer and Bible study. Visitors welcome. D. H. Jackson, Evangelist, 78 Marion St.

SELKIRK, ONT.—Church meets Lord's Day at 11 a. m. for worship and public teaching. 7.30 p. m. for preaching the gospel. H. M. Evans; Evangelist, W. M. Hoover, Clerk.

ESTEVAN, SASK.—Church meets at 1014 Second St. on Lord's Day at 11 a. m. for Bible Study and Worship. At 7.30 p. m. for preaching. Wednesday at 8 p. m. for Bible Study. H. A. Rogers, Evangelist, Thos. Orr, P. O. Box 422, and J. E. Turner, Elders.

WINNIPEG, MAN.—Church of Christ, N. W. Cor. Sherbrooke and Sargent. Lord's Day Services—Breaking of Bread and Worship 11 a. m. School and Adult Bible Class 3 p. m. Gospel Preaching 7 p. m. Wednesday, Prayer and Bible Study 8 p. m. Secretary, F. Williams, 1 Willow Bank St., Winnipeg.

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